Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, APRIL 2, 1831. NO. 14.

RELIGIOUS MISCELLANY.

CONFESSIONS OF A MEMBER OF THE CHURCH OF ENGLAND.

This is the title of a work recently published in London, of which an interesting account is given in the Monthly Repository for January. It relates the experience of an Episcopalian, who from inquiry and examination was led to renounce the error of the Trinity. Here is another witness in the bosom of a Trinitarian Church, to the primitive faith of the undivided unity of God. He thus describes the circumstances which led to his present views.

I am a member of the Church of England —because, take it for all in all, I believe it to be the best Church of the present day. I am, however, of William Law's opinion, that the purest Church now existing is only the vestige of a better thing. Still, it is natural to a person of a serious turn of mind to wish that he might rightly understand and entirely believe every important article of doctrine professed by the Church of which he is a member; it was decidedly the case with me. I had been in the habit of reading the holy scriptures the greater part of my life, and I seldom opened the book without meeting some passages, which appeared to me to be directly opposed to the doctrine of the Trinity, in the way in which that doctrine is set forth in the Athanasian and Nicene Creeds. This was a cause of grief to me for many years. *I eagerly read every book I could meet with written in defence of these creeds, and most scrupulously shunned the writings of those who controverted them.* In the course of my researches I sometimes met with arguments, managed with such address and ability as made a strong impression on my mind in favor of the doctrine; but *on my return to the Bible these impressions were instantly effaced. For one text or expression from which the doctrine could in any possible way be inferred, I met with ten which, in my humble judgment, pointedly and unequivocally denied it.* I was at length informed that the Rev. Mr Jones, of Nayland, had published a work which set the matter at rest; that he had incontrovertibly proved the doctrine to be scriptural. I immediately procured his "Catholic Doctrine of a Trinity," and read it with attention. It did not appear to me to be by any means satisfactory; I could not but suspect that he dealt unfairly with the holy scriptures. I resolved to take the first convenient opportunity of setting about a minute examination of every text he had quoted, and every argument he had advanced. I foresaw that this would be a laborious task, requiring much time, and as far as possible an abstraction from every other pursuit. Many years passed over before I found a fit opportunity for the undertaking; it was not till the winter of 1825, when confined by ill-health, that I commenced my task. I considered the matter to be of so much importance to my own peace of mind, that for more than two years it was principally, I may almost say exclusively, the subject of my meditations and the object of my inquiry. I made the scriptures my guide, and wholly unassisted (*excepting only by the comments of writers deemed Orthodox*) I labored through the work. No one can hesitate to give Mr Jones the credit of sincerity and good intentions; yet I cannot but think he has injured rather than supported his cause.

That the sentiments of an individual, who has no pretensions to the character of a man of learning, will be considered only contemptible by writers esteemed Orthodox, may be fully expected at the present time; yet *I confidently predict, that before half a century passes over, the doctrine stated in these pages will be generally, if not unanimously, confessed throughout the kingdom.* It may fairly be asked, upon what grounds I hazard so bold a prediction? In the first place, a surprising expansion of the human intellect within the last thirty years (especially in our own country) has been noticed by every discerning person. Men are beginning to emancipate their minds from the trammels imposed upon them by *great names*, and are disposed to compare authorities, and to judge for themselves. Secondly, though we have frequent proof of great depravity and impiety among the very ignorant classes, Christianity is more seriously and more generally inquired into by the better informed part than it has hitherto been; we may, therefore, hope for a rapid progress in true Christian knowledge.—Thirdly, the Greek language is now more generally studied than it had been in former times. This is very important; for it has been admitted by many Orthodox divines, that our present translation of the New Testament (though probably the best extant) is incorrect in several places, and not a few of the inaccuracies will be found to affect the awful subject I have ventured to discuss.—Lastly, I feel perfectly satisfied that the doctrine here stated is that which was taught by our blessed Lord and his apostles.

Let Trinitarians ponder the following passage. Can its truth be called in question?

We seldom meet with a text in the Bible, which seems to give any countenance to this [illegible] equality of our Lord with [illegible] but is preceded or im[illegible] plain denial of it.

Will this confession apply to the Episcopal Church in our own country?

I am satisfied that *an immense majority* of the laity, especially of the educated part, and I have reason to believe not a few even of the clergy, most heartily regret the admission of any other creed into the Liturgy of our Church than that called the Apostles'—the great antiquity of which is universally acknowledged.

From many conversations which have occasionally passed in my hearing, I am persuaded that *nine in ten* of the educated part of the laity look upon the Athanasian Creed just as men of education in the Romish religion do upon Transubstantiation—that is, as a gross absurdity. The clergy are not aware how widely this kind of scepticism prevails at the present day. The truth is, that this Athanasian Creed is a *canker-worm, gnawing the vitals of Christianity.*

True, the Athanasian creed is omitted in our Episcopal service. Is the Nicene creed much more satisfactory? Would not a purified Liturgy be acceptable to hundreds and thousands, who cling to the forms of the Church? Will not a second Dr Samuel Clarke arise among us? and with more success than his predecessor?

How true the following description! Many of our readers are able to verify it by their own experience.

I would ask any candid man this simple question. Supposing that he had never heard of this doctrine (the Trinity,) could he have discovered it in the Bible? For myself I can confidently say, that I might have devoted my whole life to the study of that blessed book without ever making the discovery. I know not how the minds of other persons may be effected in their religious exercises; but, speaking from my own experience I declare, that during several years while I endeavored to bring my mind into assent with the doctrine confessed in the Athanasian Creed, I felt *an inexpressible unhappiness and distraction* All the ingenious arguments I heard or read failed of affording me complete satisfaction, especially when I turned to the Bible. *But now, when I endeavor to raise my soul to the Father of mercies through the mediation of his beloved Son, I feel a comfort and ease of conscience, that were strangers to me in the former case.*

It is with such sentiments, that we are zealous for the promotion of the Unitarian doctrine. We believe it important for the 'edification of the Church, for the perfecting of the saints.' We rejoice in its light. We rejoice in its simplicity. We rejoice in its power. Shall we not recommend it to others? Shall we not wish our brethren to receive the 'comfort, wherewith we ourselves have been comforted of God!' Let our 'right hand forget its cunning,' when it shall not be stretched forth in defence of this blessed faith. Let our 'tongue cleave to the roof of our mouth,' if we are silent in this holy cause. God forgive us that we do no more.

ERROR AND ORTHODOXY.

Lord King, in his Life of Locke, (2 vols, 8vo. new edition, London, 1830) gives liberal extracts from the Common-place Book of this illustrious philosopher and truly *rational and liberal Christian.* One might almost think that the remarks we shall now copy, were written a century and a half later than their actual date, viz. 1661.

The great division among Christians is about opinions. Every sect has its set of them, and that is called Orthodoxy; and he who professes his assent to them, though with an implicit faith, and without examining, he is orthodox and in the way to salvation. But if he examines, and thereupon questions any one of them, he is presently suspected of heresy, and if he oppose them or hold the contrary, he is presently condemned as in a damnable error, and in the sure way to perdition. Of this, one may say, that there is, nor can be, nothing more wrong. For he that examines and upon a fair examination embraces an error for a truth, has done his duty, more than he who embraces the profession (for the truths themselves he does not embrace) of the truth without having examined whether it be true or no. And he that has done his duty, according to the best of his ability, is certainly more in the way to heaven than he who has done nothing of it. For if it be our duty to search after truth, he certainly that has searched after it, though he has not found it, in some points has paid a more acceptable obedience to the will of his Maker, than he that has not searched at all, but professes to have found truth, when he has neither searched nor found it. For he that takes up the opinions of any church in the lump, without examining them, has truly neither searched after, nor found truth, but has only found those that he thinks have found truth, and so receives what they say with an implicit faith, and so pays them the homage that is due only to God, who cannot be deceived nor deceive. In this way the several churches (in which, as one may observe, opinions are preferred to life, and orthodoxy is that which they are concerned for, and not morals) put the terms of salvation on that, which the Author of our salvation does not put them in. The believing of a collection of certain propositions, which are called and esteemed fundamental articles, because it has pleased the compilers to put them into their confession of faith, is made the condition of salvation. But this believing is not, in truth, believing, but a profession to believe; for it is enough to join with those who make the same profession; and ignorance or disbelief of some of those articles is well enough borne, and a man is orthodox enough and without any suspicion, till he begins to examine. As soon as it is perceived that he quits the implicit faith, expected though disowned by the church, his orthodoxy is presently questioned, and he is marked out for a heretic.

In this way of an implicit faith, I do not deny but a man, who believes in God the Father Almighty, and that Jesus Christ is his only Son our Lord, may be saved, because many of the articles of every sect are such as a man may be saved without the explicit belief of. But how the several churches, who place salvation in no less than a knowledge and belief of their several confessions, can content themselves with such an implicit faith in any of their members, I must own I do not see.

To a man who believes in Jesus Christ, that he is sent from God to be the Saviour of the world, the first step to orthodoxy is a sincere obedience to his law. For he that in earnest believes Jesus Christ to be sent from God, to be his Lord and ruler, and does sincerely and unfeignedly set upon a good life as far as he knows his duty; (and where he is in doubt in any matter that concerns himself he cannot fail to inquire of those better skilled in Christ's law, to tell him what his Lord and master has commanded in the case, and desires to have his law read to him concerning that duty which he finds himself concerned in, for the regulation of his own actions; for as for other men's actions, what is right or wrong as to them, that he is not concerned to know; his business is to live well with himself, and do what is his particular duty;) this is knowledge and orthodoxy enough for him, which will be sure to bring him to salvation,—an orthodoxy which nobody can miss, who in earnest resolves to lead a good life; and, therefore, I lay it down as a principle of Christianity, that the right and only way to saving orthodoxy, is the sincere and steady purpose of a good life. Ignorant of many things contained in the holy scriptures we are all. Errors also concerning doctrines delivered in scripture, we have all of us not a few: these, therefore, cannot be damnable, if any shall be saved. And if they are dangerous, 'tis certain the ignorant and illiterate are safest, for they have the fewest errors, that trouble not themselves with speculations above their capacities, or beside their concern. A good life in obedience to the law of Christ their Lord is their indispensable business, and if they inform themselves concerning that, as far as their particular duties lead them to inquire and oblige them to know, they have orthodoxy enough, and will not be condemned for ignorance in those speculations, which they had neither parts, opportunity nor leisure to know.

Here we may see the difference between the orthodoxy required by Christianity, and the orthodoxy required by the several sects, or as they are called, churches of Christians. The one is explicitly to believe what is indispensably required to be believed as absolutely necessary to salvation, and to know and believe in the other doctrines of faith delivered in the word of God, as a man has opportunity, helps and parts; and to inform himself in the rules and measures of his own duty as far as his actions are concerned, and to pay a sincere obedience to them. But the other, viz. the orthodoxy required by the several sects, is a profession of believing the whole bundle of their respective articles set down in each church's system, without knowing the rules of every one's particular duty, or requiring a sincere or strict obedience to them. For they are speculative opinions, confessions of faith, that are insisted on in the several communions; they must be owned and subscribed to, but the precepts and rules of morality, and the observance of them, I do not remember there is much notice taken of, or any great stir made about a collection or observance of them, in any of the terms of church communion. But it is also to be observed, that this is much better fitted to get and to retain church members than the other way, and is much more suited to that end, as much as it is easier to make profession of believing a certain collection of opinions that one never perhaps so much as reads, and several whereof one could not perhaps understand if one did read and study; (for no more is required than a profession to believe them, expressed in an acquiescence that suffers one not to question or contradict any of them;) than it is to practise the duties of a good life in a sincere obedience to those precepts of the gospel wherein his actions are concerned; precepts not hard to be known by those who are willing and ready to obey them.

In a long and excellent article on 'Study,' found among Locke's MSS. we have other remarks of a similar character with those just quoted.

It is a duty we owe to God as the fountain and author of all truth, who is truth itself; and it is a duty also we owe our own selves, if we will deal candidly and sincerely with our own souls; to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearance of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind, and according as his stock of this is, so is the difference and value of one man above another. He, that fills his head with vain notions and false opinions, may have his mind perhaps puffed up and seemingly much enlarged, but in truth it is narrow and empty; for all that it comprehends, all that it contains, amounts to nothing, or less than nothing; for falsehood is below ignorance, and a lie worse than nothing. Our first and great duty then is, to bring to our studies and to our inquiries after knowledge a mind covetous of truth; that seeks after nothing else, and after that impartially, and embraces it, how poor, how contemptible, how unfashionable soever it may seem.

It is plain, in the great difference and contrariety of opinions that are amongst parties, that there is much falsehood and abundance of mistakes in most of them. Cunning in some, and ignorance in others, first made them keep them up; and yet how seldom is it, that implicit faith, fear of losing credit with the party or interest, (for all these operate in their turns,) suffers any one to question the tenet of his party; but altogether in a bundle he receives, embraces, and without examining, he professes, and sticks to them, and measures all other opinions by them. Worldly interest also insinuates into several men's minds divers opinions, which suiting with their temporal advantage, are kindly received, and in time so riveted there, that it is not easy to remove them. By these and perhaps other means, opinions come to be settled and fixed in men's minds, which whether true or false, there they remain in reputation as substantial material truths, and so are seldom questioned or examined by those who entertain them; and if they happen to be false, as in most men the greatest part must necessarily be, they put a man quite out of the way in the whole course of his studies; and though in his reading and inquiries he flatters himself that his design is to inform his understanding in the real knowledge of truth, yet in effect it tends and reaches to nothing but the confirming of his already received opinions; the things he meets with in other men's writings and discoveries being received or neglected as they hold proportion with those anticipations which before had taken possession of his mind.

It being here, then, that men take up prejudice to truth without being aware of it, and afterwards, like men of corrupted appetites, when they think to nourish themselves, generally feed only on those things that suit with and increase the vicious humor,—this part is carefully to be looked after. These ancient pre-occupations of our minds, these several and almost sacred opinions, are to be examined, if we will make way for truth, and put our minds in that freedom which belongs and is necessary to them. *A mistake is not the less so, and will never grow into a truth, because we have believed it a long time, though perhaps it be the harder to part with; and an error is not the less dangerous, nor the less contrary to truth, because it is cried up and had in veneration by any party, though it is likely we shall be the less disposed to think it so.* Here, therefore, we have need of all our force and all our sincerity; and here it is we have use of the assistance of a serious and sober friend, who may help us sedately to examine these our received and beloved opinions; for the mind by itself being prepossessed with them cannot so easily question, look round, and argue against them. They are the darlings of our minds, and it is as hard to find fault with them, as for a man in love to dislike his mistress: there is need, therefore, of the assistance of another, at least it is very useful impartially to show us their defects, and help us to try them by the plain and evident principle of reason or religion.

BEAUTIFUL EXAMPLE OF THE CHRISTIAN TEMPER.

The following letters—addressed, the first by Sir Isaac Newton to Locke, and the other by Locke in reply—cannot be read but with delight and instruction. What a rebuke is administered to the jealousy and pride that often divide friends, by the example of two of the greatest men the world ever saw, the one of whom confesses his faults with an ingenuousness and simplicity perfectly childlike, which are met by a frank and generous spirit of forgiveness in him who had been injured. This letter of Newton does him more honor than his Principia. It shows that the philosopher of nature was a disciple of the meek and lowly Jesus.

NEWTON TO LOCKE.

SIR,—Being of opinion that you endeavored to embroil me with women and by other means, I was so much affected with it, as that when one told me you were sickly and would not live, I answered, 'twere better if you were dead. I desire you to forgive me this uncharitableness. For I am now satisfied that what you have done is just, and I beg your pardon for my having hard thoughts of you for it, and for representing that you struck at the root of morality, in a principle you laid down in your book of ideas, and designed to pursue in another book, and that I took you for a Hobbist. I beg your pardon also for saying or thinking that there was a design to sell me an office, or to embroil me.

I am your most humble
And unfortunate servant,
Is. NEWTON.

At the Bull, in Shoreditch, London, Sept. 16th, 1693.

LOCKE TO NEWTON.

Oates,

SIR,—I have been ever since [illegible] you, so entirely and sincerely [illegible] and thought you so much mine, [illegible] not have believed what you tell m[illegible] self, had I had it from any body e[illegible] though I cannot but be mightily tro[illegible] you should have so many wrong [illegible] thoughts of me, yet next to the [illegible] good offices, such as from a sincere [illegible] I have ever done you, I receive [illegible] knowledgment of the contrary as the [illegible] thing you could have done me, since [illegible] me hopes that I have not lost a frie[illegible] much valued. After what your lette[illegible] ses, I shall not need to say anything to [illegible] fy myself to you. I shall always think [illegible] own reflection on my carriage both to [illegible] and all mankind, will sufficiently do th[illegible] Instead of that, give me leave to assure yo[illegible] that I am more ready to forgive you than you can be to desire it; and I do it so freely and fully, that I wish for nothing more than the opportunity to convince you that I truly love and esteem you; and that I have still the same good will for you as if nothing of this had happened. To confirm this to you more fully, I should be glad to meet you anywhere, and the rather, because the conclusion of your letter makes me apprehend it would not be wholly useless to you. But whether you think it fit or not, I leave wholly to you. I shall always be ready to serve you to my utmost, in any way you shall like, and shall only need your commands or permission to do it.

My book is going to the press for a second edition: and though I can answer for the design with which I writ it, yet since you have so opportunely given me notice of what you have said of it, I should take it as a favor, if you would point out to me the places that gave occasion to that censure, that by explaining myself better, I may avoid being mistaken by others or unawares doing the least prejudice to truth or virtue. I am sure you are so much a friend to them both, that were you none to me, I could expect this from you. But I cannot doubt but you would do a great deal more than this for my sake, who after all have all the concern of a friend for you, wish you extremely well, and am without compliment.

CONGRESS OF NATIONS.

A highly valuable article appeared in the last number of the Harbinger of Peace. The writer examines the proposal, which has been made, to establish a Congress of Nations, in almost every aspect in which it can be viewed. After noticing the great effects which have already been brought about in the decline of wide spread and deep rooted evils, as slavery and intemperance, and adducing some examples of leagues among independent communities in ancient and modern times, he states the objects, powers, resources, and probable results of such a Congress, mentions similar proposals that have been made in former years, with the reasons of their failure, and then considers the objections that may be offered and the means that should be used for its introduction. We wish that this paper might have general circulation, and receive an attentive perusal. The plan is certainly more feasible than we have thought it, and promises incalculable good. We extract a few passages.

The laws of nations have hitherto depended on the conflicting opinons of civilians; and have never been reduced to a code, to which the principal nations of Christendom have given their assent. There are however, some general opinions, which have grown into customs, and by them the horrors of war have been much abated, and the rights of belligerents and neutrals, in a few points have been settled by mutual consent. All other points have been only partially and temporarily agreed upon in treaties of peace and commerce, which have been disregarded, as soon as the contracting nations have made war again, because "war abolished all treaties." But if three or more nations should agree in a treaty which should settle the disputed points, a nation would be bound, not only to that with which she might afterwards be at war, but to all the other members of the league, and if it should be agreed on by the nations joining the league, that no war should be declared by one party of the league against another, until the matter in dispute had been submitted to a Congress consisting of delegates from each member, it is evident that wars must cease among the members of the confederation.

Laws may be instituted among nations as well as among individuals, and as the institution of legal tribunals did put an end to personal wars, the judicial combats, and the wars of the feudal system; so the institution of an international tribunal may put an end to international wars. We are not left to

bare hypothesis and conjecture in attempting to show, that a congress of nations for the purpose of preventing war is practicable; for the system has been successfully tried on a small scale, both in ancient and modern times, and is even now in a course of successful operation; and it is only necessary to extend the system, to the whole, or the greater part of Christendom, to ensure that wars shall cease, at least among Christian nations.

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The way in which such a congress of nations might be called is not difficult. Suppose that this country should propose such a scheme to Great Britain, and if accepted, then both nations should invite France to join in it. There would be the three principal commercial nations in the world, and even if no other should join, great and permanent good would be effected. But without doubt, were a congress of delegates from these three powers to meet for the purpose of establishing a system of international law, and preserving peace, other nations would be glad to join. The smaller nations, for their own sake, and the larger, because they would then have a voice in the proceedings. A majority, most, if not all the nations of Christendom, might therefore, be confidently expected that might, if necessary, hold its meetings on some small island, or independent territory, where it would be free from the undue influence of the greater powers.

Once convened, the first duty of such a congress would be to establish rules and regulations for its own government, of which a fundamental feature should be, that no vote or decision should be binding on any member of the confederation, unless it were unanimous, and afterwards confirmed by every government represented at the congress.

It may be said that if this should be the case, it might be expected that such a congress could do but little or nothing, to secure the peace of the world, for want of unanimity. This objection would be found on examination to be groundless. There are many principles of international law, which are very clear and almost self evident in a time of peace, while the public mind is not biassed by their bearing on the conflicting interests of nations in time of war, and which are readily agreed to in the abstract, but which are afterwards disputed, when they interfere with our peculiar interests. These having been once settled by compact and agreement, could no longer be disputed. At present there is no such thing as a law of nations; it is entirely a beau ideal, an ens rationis—ever varying with the changing opinions of civilians, and this Proteus can never be fast bound, until it is done by solemn league and covenant. In a time of profound peace like the present, while it is uncertain who will next be belligerent and who neutral, it would be no hard matter to settle the rights of both. Articles which should be considered contraband of war, could be agreed upon, and the present list considerably reduced. The right of blockade could be clearly defined. The manner in which prisoners should be treated, maintained and exchanged, could be definitely settled. It might be determined what kind of persons and property should remain unmolested in time of war. Ships of discovery, colonies founded for the purpose of justice and humanity, such as the colonies of Sierra Leone, Monrovia, and Botany Bay, missionary stations, light-houses, cartels, hospitals, unarmed ships bearing ambassadors or missionaries, flags of truce, fishermen, whalers, husbandmen, civilians, clergymen, surgeons, &c. with their servants and attendants, might be exempt from the common operations of war. The principle might be established, that free ships should make free goods, and the neutral flag cover all property under it except absolute contraband of war. Perhaps unarmed merchantmen might also be exempt from capture, but if that is too much to expect, their crews might no longer be made prisoners of war. Privateering might be abolished, and thus, if such a congress did not altogether prevent future wars, it could circumscribe their extent, shorten their duration, and diminish their horrors.

A most important duty of such a congress would be, to sit as a high court of equity, acting on principles of international laws, which had been previously agreed upon by all the members composing the diet, to which every complaint of one nation against another should be submitted, in the same manner as difficulties between the several states of the Union are submitted to the Supreme Court of the United States.

The congress should also act as conservators of the peace of the world. They should adjudge such causes as should be mutually submitted to them, by nations, not by the confederacy; and, whenever they should apprehend the breaking out of a war between nations, whether Christian or not, it should be their duty, to send a delegation to each of the parties threatening war, and attempt a reconciliation, or propose terms of peace, where war had actually commenced.

But such a congress should never interfere with the internal affairs of nations, but only with the relation which one state bears to another. It should guaranty to every member of the league its boundaries, but have nothing to do with the form of government. Nor should such a congress have any physical force at its disposal. Its power should be wholly of a moral nature.

[For the Christian Register.]

REVIEW OF AN AVOWED PRINCIPLE.

During the excitements and agitations of national conflicts, many things are said and done, and many principles are acted on, which will not bear examination in the cooler moments of reflection and peace; and this too by good men. Such, I suspect, are generally the facts during a season of sectarian strife. I have not been an indifferent spectator of the occurrences in our region since the last Election. The sermon on that occasion, and the consequent publications and discussions, have obviously occasioned much excitement. Is it not time for the parties to pause and reflect? May they not properly inquire into the tendency of the course, which has been pursued? and whether things have not been done, feelings indulged, and principles adopted, which are not consistent with the spirit or the precepts of the gospel? In the Register for March 19th, a passage was quoted, said to be from the "Spirit of the Pilgrims, p. 127," in which a principle is avowed that seems to me deserving of special notice. A proper review of it may possibly be an advantage to both parties. The passage referred to is the following:—

"No small part of what Mr Whitman charges upon the Orthodox as persecution and oppression, and altogether inconsistent with free inquiry and religious liberty, is but the necessary result of their religious liberty. They could not have their liberty and do otherwise. They certainly have a right to adopt their own religious principles, and to act according to them; and it will be found on examination, that most of the charges in the first letter, (bating the false coloring and inaccuracies of statement,) are the natural and inevitable result of their honest principles."

The "right" here asserted and claimed, when properly ratified, is unquestionably the "right" of every sect of Christians. But when the principle is adopted in an unrestricted sense, it may be supposed to sanction the vilest calumnies and persecutions. The chief priest, the elders, and the scribes and Pharisees, were the Orthodox party among the Jews in the days of the Messiah. They had "a right to adopt their own religious principles, and to act according to them," as truly as the Orthodox of any other age or country. In acting according to their religious principles, they calumniated the Messiah as a Sabbath breaker, an impostor, and a blasphemer; and such was their virulence against him, that they "killed the Prince of life." Of this cruelty towards Jesus, Peter accused them in his preaching. With only changing the name of "Mr Whitman" for PETER, the chief priest might have replied to the accusation in the very language, which has been adopted in the Spirit of the Pilgrims;—"No small part of what PETER charges upon the Orthodox as persecution and oppression—is but the necessary result of their religious liberty. They could not have their liberty and do otherwise. *They certainly have a right to adopt their own religious principles, and to act according to them.*" In the same language, Saul of Tarsus might have replied to any accusations against him, on account of the "havoc" he made of the Christians; for he says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did." The majority in Georgia, have thought "they could not have their liberty and do otherwise" than treat the Cherokees with great inhumanity, and menace their "extinction."

I will state another case, to test the principle assumed. Unitarians, as well as Trinitarians, "have a right to adopt their own religious principles, and to act according to them." Suppose, then, that they should become the majority, and among other "principles" should adopt the following;—that Trinitarians are unworthy of the name of Christians; that their ministers should not be regarded as ministers of the gospel; that it is proper to speak and write against them, as 'the emissaries of Satan"—"the enemies of Christ"—"infidels,"—and men who "deny the Lord that bought them;" that it is right to go into their parishes without any regard to their feelings, and as though no minister was then settled, and to do all they can to prepossess the minds of people against Trinitarian clergymen, to divide their parishes, and to form Unitarian societies on Trinitarian ground. Would such an exercise of their "right" and "their religious liberty" be justifiable? If not, why not? Suppose their conduct should be objected to, might they not vindicate it by pleading, that it is "the necessary result of their religious liberty," that "they could not have their liberty and do otherwise"—that "they certainly have a right to adopt their own religious principles, and to act according to them?"

What has already been said is perhaps sufficient, to show that the principle assumed in the Spirit of the Pilgrims is very dangerous, if unrestricted by other principles more definite and safe in their application. How, then, should Christians of every sect proceed in respect to the general principle which has been asserted, that it may be useful and salutary in its effects and operations? or by what considerations should it be restricted?

In answer to these inquiries it may be observed, that, in selecting principles of conduct, Christians should inquire what principles can be acted upon with due regard to the command—"All things whatsoever ye would that men should do to you, do ye even so unto them." Every principle should be rejected as abominable in the sight of God, which must necessarily lead to a violation of this divine precept; and no principle should be adopted any further than it can be acted upon in strict conformity to this sacred and golden rule. So far as this rule has been violated by the people of either party, whether Trinitarian or Unitarian, so far guilt has been incurred;—and so far as any principle has been adopted which justifies such violations, so far that principle should be relinquished and discarded. It may be well for the writer of the passage, which has been under review, seriously to ask himself, whether he "would" that such conduct, as he has attempted to vindicate should be practised by Unitarians toward Trinitarians? And if Unitarians have been chargeable with similar things, whether he would deem it a good vindication for them to say;—The things complained of are "the necessary result of their religious liberty. They could not have their liberty, and do otherwise. They certainly have a right to adopt their own religious principles, and to act according to them?" If such reasoning would be improper, or beneath the dignity of a Unitarian minister, how can the writer of it suppose that it is honorable to himself, or to his Trinitarian brethren? Who would have expected from him the assertion of a principle, which is of the same force to justify the Jews in their murder of the Messiah, as it is to justify the conduct which he has attempted to vindicate? Is there no reason to fear that this principle, in its unrestricted sense, has too often been acted upon in our sectarian conflicts? And is there not some reason to suppose, that the asserter of the principle was at the time of writing too much under the influence of party passions, duly to reflect on the tendency of his own reasoning? Was he aware that he was writing an apology for all the religious or anti religious persecutions, which have ever occurred from the adoption of intolerant principles?

I have no disposition to assert or imply, that Unitarians have been faultless in the long protracted controversy and numerous excitements between them and Trinitarians. But I should be both grieved and mortified, if any clergyman of that denomination should attempt to vindicate intolerant, calumnious, or unkind language and conduct towards Trinitarians, on the ground that it is "the inevitable result of their religious liberty;" and that "they could not have their liberty, and do otherwise." When they violate the law of love, they incur guilt, whatever may be their "religious principles;" and they may justly be blamed. Intolerance and unkindness on their part has no tendency to advance the cause of God, or the real interests of their own denomination. I think the night is too far spent, for either party to derive real advantage by resorting to *contumely* or to *intolerance*. It is my cordial desire to see, on the part of Unitarians, the most perfect abandonment of everything of a nature so unchristian and base. Let us all be duly mindful of the words of Peter, and the example of our Lord—"if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For hereunto are ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.—Who, when he was reviled, reviled not again! when he suffered, he threatened not, but committed himself unto him who judgeth righteously." To a friend of Christ it must indeed be trying and painful, to be denied the Christian name, and reproached as an infidel. But let us remember, that there were men, who professed a great regard for God, who dared to say of his beloved Son "*We know that this man is a sinner!*" Yet for even such men, while suffering the agonies of crucifixion by their "wicked hands," he could pray—"Father forgive them! for they know not what they do!" Is this the spirit, which has governed in the late controversy?

AMICUS.

[For the Christian Register.]

THE DIVINITY SCHOOL AT CAMBRIDGE.

This institution has been, ever since the election of the Hollis Professor of Divinity in 1806, the source of incessant complaint on the part of a certain portion of the Congregational sect. If these complaints are founded in justice and principle, they ought to be regarded by every upright man with respect. Hitherto the question has been treated on the part of the opponents of Dr Ware's election in a tone, and with a spirit, which could only be met by men of liberal feelings with contempt. The late speech of Dr Codman breathes a very different spirit, and it is the duty of those, who would defend the course which the Corporation and Overseers of Harvard College have adopted, to meet Mr Codman's argument with the same good temper, which he has displayed. It is the first time and occasion, upon which the friends of Harvard College could appear on equal grounds.

Let us then consider this important question upon principle.

The objections, which have been urged to the course adopted by the Corporation and Overseers, rest upon grounds, not only different, but *inconsistent*. For the first twenty years after Dr Ware's election, the objection, the *only* objection was, that Dr Ware did not profess or maintain the opinions, which Mr Hollis by his statutes required that he should and ought to profess. Not a whisper was heard against the existence of a Theological School at Cambridge. The only objection was to the *character* of the School that it was a departure from the statutes of the first founder. It follows as a necessary consequence, that if an Orthodox Professor, Dr Morse or Dr Worcester, had been elected, there would have been no objection on the part of the Orthodox party, and no Andover institution would ever have existed. We put it to the fair mind and enlightened conscience of Dr Codman, whether this is not a true representation of the case.

Now the objection is entirely changed. It is, that the College ought not to establish a Divinity School—that such a school is an union of church and state. When we draw the veil—when we raise the curtain, does it not disclose to us, and to the world, this simple truth, that the objection is to the theological character and peculiar opinions of the Professors, rather than to the establishment of a Divinity School at the University? It is well known, that there has always been at Yale, and Princeton, a Divinity School—that these schools have been Orthodox. In both these seminaries, the governments of the States in which they are situated, have exerted and enjoyed a control over the Colleges.

Yet we have never heard it pretended, that it was an improper union of church and state. How can those gentlemen, who admire the conduct and principles of our pious ancestors, consistently object to the influence of the clergy on the state, when history informs them, that the influence of the clergy was predominant in the state in those best days of our puritan republic?

The objections now made are therefore entirely at war with their own principles, and the conduct of our pious ancestors.

But I have not done with this topic. If it was right to receive the donation of Hollis and to found a Divinity School (which was, as they pretend and constantly assert) on Orthodox ground, I ask, when the intelligent part of the public or even a portion of them, men highly informed and educated, changed their religious principles, rejected the Calvinistic and adopted the Arminian doctrines, and offered to the College *ten times the amount of the sum given by Hollis* for the foundation of two or more Professorships in Divinity on Unitarian and Arminian principles, how, or on what ground, the Corporation and Overseers could refuse to receive the donations, and to found the Professorships? Could the Corporation and Overseers say, "The Christian doctrines are irrevocably settled; they cannot be changed; this College can admit no truths to be taught, except those which the Westminster Assembly pronounced to be the only sound doctrines?" What then would the Unitarians, the Episcopalians, the Baptists, the Quakers, and Universalists have said, and said with unanswerable force? "Gentlemen Governors of the College,—You have converted your College into a sectarian institution. When we wish to endow the College, the common property of all the state, with funds to establish Professorships to promote *our* opinions, you refuse to receive them. You are then exclusive and intolerant. Yet you did not hesitate to admit the foundation of a Calvinistic school."

I have heretofore proceeded on the ground, that the funds subscribed and given to the College for the Divinity School had been in truth limited to the support of Unitarian Professors.

But the fact is nobly and gloriously honorable to the recent donors. The monies granted are *not* given under *any limited* stipulations. They are given for *theological instruction generally*, without *any* restrictions.

If the Orthodox party shall go, as they threaten, to the polls, and subvert the whole influence of the Liberal party in the state, they can dismiss the present Professors, seize the funds, and make the Theological Institution at Cambridge the organ and instrument of their own sectarian views, without violating the statutes of the Theological School. This is the true distinction between the parties. One reposes full confidence in public opinion, and agrees that the majority ought to govern. The other is for restraining, not the present age only, but all posterity. What ought a wise and enlightened government to do in such a case? to reject the gifts of those, who impose no restraints on private opinion, and wish to see knowledge diffused without any fetters, in favor of or out of courtesy to others, who avow, that they desire power only to restrain opinion?

A HUMBLE LAYMAN.

[For the Christian Register.]

MR EDITOR,—I observed in the Register, and in several other papers, after the mention made of the articles adopted by the seceders from the Roman Catholic Church in France, the second of which declares, that they "admit the three symbols of the Apostles, of Nice and of St Athanasius," a note upon the letter "N.—*This is unexplained.*" I presume it stands for Nice, or the three symbols or creeds intended are the Apostle's, the Nicene, and the Athanasian. N.

CHRISTIAN REGISTER.

BOSTON, APRIL 2, 1831.

REVIVALS IN THE STATE OF NEW YORK.

The Orthodox papers have been filled of late with accounts of revivals in various parts of the country. It is said, that such a general excitement on the subject of religion was never before known. Especially in cities and in colleges, the work prospers. In New York, Albany, Utica, Philadelphia, and Charleston, the churches are very much engaged, and unusual success attends their exertions. We are not in the least surprised at what is told of the doings in these and other places, or of the results. We should account it almost marvellous, if there had not been occasion for such stories, which propagate the excitement from which they arise.

For the last few years the whole strength and skill of the Orthodox party have been bent upon this single end, the production of revivals. Foreign Missions have been treated with comparative neglect; the Education Society has been suffered to languish; while means have been most assiduously used to organize and introduce a system, which, when matured, should sweep the land with a suddenness and energy, that to those, who had not observed the previous arrangements, would seem inexplicable, except on the doctrine put forth by the advocates of the system, of a special effusion of the divine influence. Experiments have been tried, comparisons been instituted, the whole art and plan of a revival been explained for the instruction of those who were to be the actors, the churches have been trained to do their part, the minister been taught to perform his, the Sunday School teacher been employed as an auxiliary, the tract distributer been entrusted with his share of the enterprise: and now, after all this preparation and workmanship of 'man's device,' when the *natural* results appear, and revivals commence almost simultaneously in different places, all of which have been subjected to this previous discipline, it is announced that the divine spirit has been poured out. Then follows the effort to keep up the excitement. Meetings are multiplied. Strangers, whose acquaintance with the management proper at such times, or whose notoriety acquired amidst such scenes, will render them serviceable, are called to the aid of the regular ministry; the prayers of Christians at a distance are sought; children are made instruments of effect. As the revival approaches its crisis, still greater exertions are made; three days' and four days' meetings are held, the whole society or town is in commotion, members are received to the church with unusual pomp of solemn circumstance, extravagant and violent language is heard from the desk of the Conference room, and the pulpit of the meetinghouse, in the exhortation and in the prayer; and the fever rages, till the exhausted powers of body and mind demand repose. Then the reaction commences; jealousies that had been enkindled subside into cool animosities; feelings that had been blown into a flame of passionate devotion sink into apathy; scoffers are multiplied; many who deceived others, and many who deceived themselves, are unmasked by a change of circumstances; and ultimately, religion has gained some increase of its power over the community, by the conversion of a few hardened sinners, and the permanent impression made on a few tender minds, and has lost much more, by the bad passions that have been inflamed, the irregular habits that have been formed, the disgust that has been communicated to many sensible minds, and the blasphemies that have been provoked from the vicious.

Now how can we witness these things, and not deplore the mistaken zeal of religionists? But when these effects are ascribed to the divine influence, and the holy spirit of God is said to be the agent in these scenes as they usually are, of extravagance and mischief, when too the labors of this agent are described in terms that shock humble devotion as well as good taste, how can we hold silence? By our reverence for sacred things, we are constrained to speak on this subject. The whole system of Orthodox revivals, we believe, with a cotemporary journal, to be the work "of human calculation and effort;" and we cannot endure the thought, that religion should be so grievously wounded in the house of its friends.

Our design in commencing this article, was to speak of the extravagancies, which have distinguished the late revivals in the western part of New York. Our readers will remember the proceedings in that region a few years since, which gave rise to the famous New Lebanon Conference. It was plain, that in this assembly the revivalists of the West outwitted, if they did not outvote the revivalists of the East; yet we thought that a check had been interposed, which might prevent a recurrence of scenes, unworthy of a Christian, or a civilized land. Recent statements lead us to fear, that the restraint was only temporary. We have before us "A Serious Address to the Presbytery of Oneida, on the manner of conducting the late Revivals within their bounds," signed by Ephraim Perkins, of Trenton, N. Y. Independently of our personal knowledge of this gentleman, we are induced to believe the accounts given in this pamphlet, by the very nature of the publication. No sensible man would publish such an address, and affix to it his name, unless he was satisfied of the truth of all that he related. The tone of expostulation adopted by the writer, also, justifies us in crediting his narrative. We shall make some extracts, not because they are both painful and disgusting, but that since public sentiment is the only means of correcting this spirit of fanaticism, the public may be informed of the occasion, which exists for their administering rebuke.

A Mr Littlejohn appears to have conducted in a particularly shameful manner. Mr Perkins, after discussing the means used to prepare the way for a revival, proceeds.

After the above named train of operations had been pursued for a length of time, and the wonderful reports of the success of Mr Littlejohn in other towns and in other parts of this town, had spread far and near, an appointment was made for his introduction into the school district where the writer of this article lives. The house being filled and seated at the hour appointed, Mr Littlejohn and the Rev. Mr Foot, the Presbyterian clergyman of the place, had a little consultation in a low whisper; after which Mr Foot advanced a few steps toward the audience, which nearly filled the different parts of the house, it being a large school house built in part for public worship, and seemingly designing to place his eyes on the face of every individual with uncommon intenseness, till he had passed over and surveyed the whole, then said, "I perceive this is a solemn place, for God is here!" Mr Littlejohn then rose and said, "Of a truth God is here!" He said God met him yesterday in the grove, by the widow Willard's, and conversed with him two hours and a half, and told *him* to come here to night, for here would be a wonderful display of Almighty power on the hearts of sinners! "My dying friends, (said he,) I want your confidence—I want this house should be as still as the house of death!" They then commenced praying and exhorting, one after another, over and over, that God would work mightily that night and break down and subdue the hearts of sinners, and cold, backsliding Christians. And in addresses to the congregation, he (Littlejohn) admonished them of the dreadful calamities and sudden deaths which he said usually followed revivals, and were visited on those who did not "get religion" in them. After the evening was far spent, there having been no fainting, falling, or crying aloud for mercy, and some signs of impatience and wish to be going were manifested, and the praying Christians became more and more vehement, Littlejohn ("*Cant we roll the wheels a little*" were his identical words.) raised his voice to the highest pitch from his knees to the

ing himself in extreme agony, sometimes groaning and sighing (ostensively for poor sinners.) This is believed to have been his last public appointment in this district.

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Anxious meetings, you know, are usually held where the Christians and anxious sinners, (as they are called,) have separate rooms assigned them, and sometimes have door keepers, or closed doors. A person well versed in revival operations sometimes acts as a professor, teaching the others how to pray with effect, and sometimes stops one in prayer, saying, "Don't pray so, don't pray for the heathen and yourselves now, pray for such a person," or, "let all be brought to bear in favor of these poor sinners." After much praying, in which a number of females had been engaged, some of them very young, Littlejohn came out of the anxious room, with terrific and distorted features, and said, "Brethren, God's in t'other room, and I believe the Devil's been there too: for such wickedness I never saw in all my preaching of the gospel." He said he believed there were thirty anxious in the other room who wanted to be converted. "You don't pray here to-night—you don't agonize—you don't groan—you han't got into the harness—you must wrestle harder with Jacob's God. I have prayed mightily in t'other room to-night—I've done my best. I wish you could see the brethren in Floyd pray once. You would be astonished—they pray like Christians. When they come to the throne of grace, they take Jesus Christ in their arms, and *r——us——h* it to the gates of heaven, and then plead for sinners!" At another anxious meeting, he said he had often been in such an agony when females in Western were praying, although miles from him, that he had been compelled to get up and walk his room.

On another occasion the conduct of this individual is thus described.

Littlejohn, whom he had before seen and heard in anxious meetings, was talking to God in a low, colloquial, familiar style, on the importance of having so many little children get religion in the morning of their lives. He endeavored to pourtray the happiness of heaven, and the horrors and exquisite torments of hell-fire to all eternity.—Hell he endeavored to lay open. The praying Christians seemed to be fervent and vehement in the other room. After much vivid description of Heaven and Hell, in various turnings of language and modulations of voice, he raised it in the most agonizing and distracted strains, saying, "*Don't!——don't!——don't!——don't!* let these little children go *down——down——down——down to everlasting burnings! O!——O!——O!——Save——save——save——save!*" and other kindred expressions, till he seemed to be exhausted; and they thought, and do still think, that he fell prostrate upon the floor, and then sighed, "*Oh——Oh——Oh——Oh!*" And the anxious, (mostly children) screamed in great numbers, "I *will* give up my heart to God!" "I *want* to give up my heart to God!" "I am *sinking down to Hell!*" During this time, Littlejohn was silent, and after *they* ceased, he went about the room, inquiring of some individuals why they had not given up their souls to God, as the rest had done; and told them of the danger that they were in—that their damnation would soon be sealed if they did not.

Our limits do not permit us to copy an account of the manner, in which this preacher and another clergyman deceived a gentleman of the name of Grant, whose house they visited during his absence, while they avoided his company. Upon his discovering them, they departed, and

As they left the door, one of them said they had thought much of or about him, and he would yet be a subject of their prayers. At their next meeting at the village school house, Littlejohn invoked God to "*come out in judgment against that scoundrel! I ache to call his name*—That scoundrel! for such he must be who opposes God's work, and his ministers, and treats them with reproach and contempt." He prayed that he might be "removed from his family," evidently meaning by speedy death. He was so understood by a large meeting. Mr Burritt was present and did not protest against the language.

At a prayer meeting held at the Rev. Mr Burritt's house in the spring of 1830, Littlejohn named and designated Col. David Moulton, as *scout master general of the Devil's Kingdom!* and prayed that if he had not already passed the line of mercy, he might be converted, and if he had, he might as well be removed to the church-yard, and limited the time to fortyeight hours. This is the substance of an affidavit sworn to by Hiram Furgo, Samuel Knox, and Andrew D. Grannis; and many others declare the same. They also testify that themselves and others were named in the prayer by Mr Burritt, who prayed that they might be laid on beds of sickness, or stripped of property if necessary to their conversion. Col. Moulton now represents the county of Oneida in the Legislature of this State, and for conscientious, moral and religious principles and practice, very few stand higher in public estimation than Mr Grant.

Who can read Mr Perkins' account of the general management of these revivals, and not be forced almost to weep over the desecration of whatever is true and good?

To sum up the history of the revival operations in this town, and section of the country, within the last five years, would be to say, that the leaders have with great industry and effect, inculcated the sentiments, that to man, "in a *state of nature*," the Bible is a sealed book which he cannot understand. That he must first "get religion," or in the orthodox sense of the phrase, "experience religion," and then all things will become new unto him—that then those scripture doctrines which to him were dark, mysterious and incomprehensible, will become clear and intelligible, or in other words, *men* will "become as Gods, knowing good and evil;" and all this is a momentary work, (they say) and they scout at the idea or doctrine of "progressive regeneration" (by which is meant growth in grace,) and at the exercise of reason, (by them called) "carnal reason," in matters of religion. They have shut their doors upon at bible-class investigation of scripture doctrines, which they had covenanted to pursue. They ought to evade coming into contact with men intelligent and independent minds. The reputation such they have attempted to blast, by the heresy and infidelity, before God and the world. They have pretended to personal, immediate reciprocal communications with God, that marvellous and miraculous interpositions of God power were often bestowed in answer to prayers. They have brow-beaten women and children, by telling them they were afraid the damnation was sealed—that they never saw the damnation was so nigh sealed—that if your foot over this threshold before your heart to God, you do it at the peril of your soul"—that "angels stand about this room, to carry to Heaven the tidings of your giving up your souls to God." They have had the impudence to brow-beat strangers, and consign them to hell!

They have held nocturnal meetings, called anxious meetings, with door-keepers or closed doors, excluding perhaps the husband, the father, or the brother, that they might by stratagem and by arts, (which they would blush to practice before men of independent minds,) the more effectually overawe, overpower, and frighten children and females; and they have sometimes held such mettings till past the midnight hour, with loud and hideous prayers, shrieks and cries, which might awaken the sleeping villagers, and arouse the weary traveller from his bed of rest. And (though in a limited degree) they have endeavored to carry their proselyting system into our common schools; and into Sunday Schools they have done it effectually.

THEOLOGICAL SCHOOL IN HARVARD UNIVERSITY.

The statements, which have been made in this and various other journals, relating to the funds of this School, as expressly given for the purpose of connecting it with the College, have, in no instance as we have learnt, been contradicted. It is strictly true, that till the period of the adoption of the new Constitution in 1824, all the collections and subscriptions, either made *to* the Society, or *by* the Society conveyed to the Corporation as the Trustees, were made with the intention of forming a School within the University. At that period, i. e. Nov. 1824, it was agreed, that sums afterwards collected should be at the disposal of the Society, and might by them, *with the consent, however, of the Corporation*—which is material to remark—be appropriated to the School in Cambridge, or to one situated elsewhere. But the sums, which have been obtained since this provision, with the exception of those for the erection of the building of the Theological Hall, have been so small, that our former statement may be maintained in almost its full extent, that the fund obtained was for the express design of "Promoting Theological Education in Harvard University."

But, say the opposers of the Statutes, and of a School connected with the University—then give up the Funds. Have nothing more to do with what is itself an evil, and connects a School devoted to one class of religious opinions with a University designed for the benefit of the whole community. Even admitting, what it is by no means necessary to admit—nay, what we absolutely deny, that the Theological School is devoted to the inculcation of particular doctrines, or that it is sectarian in its influence, we reply, that it is not possible to surrender these funds. Neither the Corporation nor the Overseers are competent to do this. They have accepted the and are bound to take care of it. To whom shall it be resigned? or for what purposes employed? The donors and subscribers have chosen, that it should be applied to the establishment of a School within the University; and the Corporation having accepted it, are bound so to employ it.

And this consideration furnishes a sufficient answer to those, who, taking for granted—what however is not to be granted—that Mr Hollis designed by his foundation a Calvinistic Professor, call upon the College to resign a fund, which, as they pretend, has been perverted. We repeat, the Corporation cannot resign it. They are of this, as of the other foundations of the College, the lawful Trustees; and they, and they alone, may hold it. If, indeed, they abuse their trust, and really pervert the fund, they are amenable, as are all other like bodies, to the supreme tribunal of the Commonwealth. But by the statutes of the founder, and their acceptance of the Trust, they must hold it; and no man may take or receive it from them.

LATE PUBLICATIONS.

Letters to the Rev. JOEL HAWES, D. D. *in review of his "Tribute to the Memory of the Pilgrims," by* SAMUEL J. MAY, *Pastor of the First Church, in Brooklyn, Conn.* Hartford, 1831. pp. 72. 8vo.

Independently of the occasion, which called them forth, these letters merit, and will reward an attentive perusal. They are valuable for many things;—for the diligence, research, and good learning they exhibit; for a faithful and judicious vindication of sound doctrine;—but, above all, for an excellence of rarer and more difficult attainment, the good temper they breathe; the freedom—we believe we may say entire,—from the asperity, so common in controversy, and which has given to the very name of religious controversy such unmerited reproach. We take liberty to offer these letters of Mr May as a specimen of the manner, in which Christian warfare can and if we would make it useful, ought to be conducted.

And this quality in these letters is the more to be valued, because it is sustained against not a little provocation. They are addressed, as our readers will perceive, to a clergyman in Hartford, who in certain lectures delivered in that city, and recently published as a "Tribute to the memory of the Pilgrims," had repeated the customary slanders against Unitarians, as departing from the faith and the spirit of the Pilgrims; and thence by a transition common to writers of this class—(we wonder they are not weary)—as unworthy of the Christian privileges and name.

"I came to this city," says Mr May addressing the author of these Lectures, "because I know there are some, and believe there are many persons here, who are dissatisfied with Calvinism, and are not edified by the continual inculcation of that system of doctrines. I came, moreover, because I know there are some, and believe there are many, who are debarred the enjoyment of Christian privileges, by the imposition of creeds and other unscriptural tests." It was during this visit to Hartford, that Mr Hawes was engaged in the delivery of his Lectures; and that Mr May was not without his temptations to a different spirit, than that, which he has exhibited, is evident from the manner, in which he thus speaks of one of them.

REV. SIR,—Your fifth Lecture, which contains most of your charges and insinuations against Unitarians, I heard. Probably I can never forget it. Aided by your excited manner, it was an imposing exhibition. You undoubtedly believed and felt what you then said, and have since published. But the press has failed to communicate all the thoughts and feelings, which your utterance and action disclosed. It was only too apparent, that you had conceived the deepest abhorrence of those Christians, against whom your remarks were principally directed. I could not myself but recoil from the distorted picture you presented.

The design of our author is to refute these unwarrantable charges against Unitarians; and in five letters, each of which has a distinct and important topic, he with much clearness, candor and ability, exhibits the true state of the matter; avoiding all irritating or retaliating language, and allowing to Mr Hawes due credit for "the important truths and valuable sentiments" his volume may contain, he yet repels his calumnies. It is true, they are the self same calumnies, which have been frequently and fully answered; but which, as experience teaches, we may expect to find repeated, whenever Calvinism is to be sustained, or any of its various purposes are to be answered.

Our limits forbid a more particular notice at present of these Letters. That however on "the Pilgrims" is exceedingly valuable. It presents the true character of the Fathers; and by reference to their whole history to their recorded acts their letters, and especially to the creeds and covenants of the first churches they planted—in Salem, in Boston, in Watertown and other of the earliest settlements, it is abundantly proved, that their object in coming was not for *doctrines*, but for *liberty*; not for the "*doctrines of grace*," as they have been called, nor yet for the *doctrine of works*; that it was not, in fine, for Calvinism or Arminianism; not for the Trinity or the Unity, or any other speculation; but simply for the *independence of their churches and worship*, and the *liberty* with which Christ had made them free.

We recommend these Letters to the perusal both of Unitarians and of Calvinists; to the one for instruction in righteousness; to the other to show how to answer an enemy, and to build themselves up in the holy faith. We may say of them—what has been justly said of the second letter of Mr Whitman—that they have a far more than temporary value; and by the learning, fidelity, and temper with which they discuss subjects of enduring interest, they will be perused with advantage long after the occasion, that called them forth has passed away.

The author of that occasion—the individual, to whom these letters are addressed—will, we think, perceive, that instead of returning railing for railing, his opponent has taught him—and that from an Apostle—"a more excellent way." And in the same charitable spirit, in which he has been answered, we sincerely hope, that his also may be the experience of penitent David, when he said, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, that shall not break my head."

The Introductory Discourse and Lectures delivered in Boston, before the Convention of Teachers, and other friends of Education, assembled to form the American Institute of Instruction, August, 1830. Published under the direction of the Board of Censors. Boston: HILLIARD, GRAY, LITTLE, & WILKINS.

Many of our readers probably recollect the formation of the American Institute of Instruction in August last, and the delivery of the Address and Lectures which are contained in the volume before us. It cannot be doubted that the formation of a Society "*for the diffusion of useful knowledge in regard to education*," and composed, as we believe this is in a great measure, of persons who have had experience as teachers, must be productive of beneficial results. Indeed if it should continue to be conducted with the same zeal and sound judgment which it has so far exhibited, we can hardly overestimate the good effects, which it may produce upon our country.

This volume contains an introductory discourse by President Wayland, and twelve lectures, the first on Physical Education by Dr Warren; the second, on the Developement of the Intellectual Faculties by James G. Carter; the third, on the Infant School System by William Russell; the fourth, on the Spelling of Words, and a Rational Method of teaching their Meaning, by Gideon F. Thayer; the fifth, on Lyceums and Societies for the Diffusion of Useful Knowledge, by Nehemiah Cleveland; the sixth, a Practical Method of teaching Rhetoric by Samuel P. Newman; the seventh, on Geometry and Algebra by F. J. Grund; the eighth, on the Monitorial System by Henry K. Oliver; the ninth, on Vocal Music by William C. Woodbridge; the tenth, on Linear Drawing by Walter R. Johnson; the eleventh, on Arithmetic by Warren Colburn; the twelfth, on Classical Learning by Cornelius C. Felton; the thirteenth, on the Construction and Furnishing of School Rooms, and School Apparatus.

We have thought this table of contents would be more acceptable to our readers than any criticism on the volume which our limits woud enable us to give. We shall only add that in our opinion, any reasonable expectations which may be raised by the character of the authors of the discourses, will not be disappointed. The subjects in most instances appear to be those in which the respective writers are interested and on which they are peculiarly qualified to give valuable information and opinions. The volume contains much which is interesting to general readers, and which is deserving of the serious attention of all persons engaged in the instruction of youth.

SUMMARY.

Ordination at Harvard. The ordination of Mr Washington Gilbert, recently of the Theological School at Cambridge, will take place on Wednesday, the 13th inst.

Unitarian Advocate. The number of this work for April is just published by L. C. Bowles, at 124 Washington St. We have been able but just to glance at the contents, from which we anticipate an interesting number.

Christian's Manual. This work, Vol. II. No. 5, was published last week.

Liberal Preacher. The number for April, which has just appeared, contains a Sermon by Rev Samuel Barrett, of this city. 'Our Christian Privileges and Obligations,' 1 Cor. vi. i.

Rammohun Roy. We have just received our files of the India Gazette. We learn that this celebrated Hindoo has left Calcutta on a visit to Europe. He has probably before this time arrived in England. The object of his visit excites great curiosity among his countrymen.

Belgium. The state of this country is still unsettled, in consequence of the uncertainty attending the acceptance or refusal of the offered crown, by the Duke of Nemours. It is said that the royal family of France are in favor of the acceptance, because the election of the Duke of Leichtenburgh, will be the inevitable consequence of a refusal. It was stated in the National Congress, at Brussels, that England had protested against the election of the Duke of Nemours.

Poland. A private letter from Warsaw of January 26, states that the fears of divisions and lukewarmness had subsided, and that the whole country was firm and resolved. The military forces amount to 130,000 men, well trained and equipped; the Russian army does not exceed 60,000. Great enthusiasm prevails at Cracow. The inhabitants have deposed the Senate, and arrested those Senators who attempted to escape. Families willingly part with their plate, and forward the avails to Warsaw. The use of silver is considered disgraceful, wooden spoons alone are to be found.

MARRIAGES.

In this city, on Thursday evening last, by Rev. Mr Parkman, Rev. Horatio Alger, of Chelsea, to Miss Olive Augusta Fenno, of Boston.

At Craigie's point, Mr Jeses F. Jennings, of this city, to Miss Susan Thompson, of the former place.

In Natick, by Rev. Mr Thompson, Mr Abraham Biglow, 2d, to Miss Mary B. Whitney.

In Taunton, Mr William Leonard to Miss Julia Ann Eddy, daughter of Mr Barzillai Eddy.

In Boxford, Samuel Kimball, Esq. to Miss Elizabeth Sawyer.

In Addison, Vt. Mr Abraham Harris, of Moriah, N. Y. to Miss Maria W. Barrows.

DEATHS.

In Easton, on Friday morning, of consumption, Mrs Persis, wife of Mr Daniel Reed, aged 24.

In Lynn, Mrs Sally N. Chadwell.

In Smyrna, Jan. 1, Doct. Joseph H. Valentine, aged 24, son of Col. Joseph V. of Hopkinton, Ms.

In St Augustine, E. F. Mary Anne Nesmith, wife of John Nesmith, Esq. of New York, and daughter of Hon. Samuel Bell, of New Hampshire, aged 28.

OLD COLONY PEACE SOCIETY.

The members of this society may obtain Peace Tracts, gratuitously, by applying to

CHARLES BROOKS,
Corresponding Secretary.

Hingham, April 2, 1831. eop3t.

THIS DAY published by GRAY & BOWEN No. 141 Washington Street, the

NORTH AMERICAN REVIEW.

NO. LXXI.

CONTENTS.

Art. I. Origin and Progress of the French Language—1. Choix des Poesies Originales des Troubadours. Par M. Raynouard. 2. Second Memoire sur l'Origine et les Revolutions de la Langue Francoise. Par M. Duclos. [In Vol. XVII. of the Memoires de l'Academie des Inscriptions et Belles Lettres.] 3. Les Poetes Francois depuis le XII. Siecle jusdu'a Malherbe.

Art. II. Foreign Relations of Mexico—1. Memoria de la Secretaria de Estadoy del Despacho de Relaciones Interiores y Exteriores, leida por el Secretario del ramo el dia 13 de Febrero, de 1830. 2. Memoria del Secretario de Estado y del Despacho universal de Justicia y Negocios Eclesiasticos el dia 22 de Marzo, de 1830.

Art. III. Economy of Athens—1. Die Staatshaushaltung der Athener, vier Bucher. Von August Boeckh. Mit emundzwanzig Inschriften. 2. The Public Economy of the Athenians. Four Books. By Augustus Boeckh.

Art. IV. Character and Abuses of the Medical Profession—Rules and Regulations of the Boston Medical Association.

Art. V. Waverly Novels. Parker's Edition.

Art. VI. British and American Shipping—1. The Merchant, Ship-Owner, and Ship-Master's Import and Export Guide. By Charles Pope. 2. Speech of Right Honorable William Huskisson in the House of Commons. May, 1827.

Art. VII. The Art of Preserving Beauty—L'Art de conserver et d'augmenter la Beaute. Par L'Ami.

Art. VIII. Memoirs of Oberlin—Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche. Compiled from authentic Sources, chiefly in French and German.

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Art. X. Imprisonment for Debt—Fifth Annual Report of the Board of Managers of the Prison Discipline Society.

Art. XI. The Water-Witch—The Water-Witch, or the Skimmer of the Seas. A Tale, by the Author of the Pilot, Red Rover, &c.

Art. XII. Bank of the United States.

A. U. A. TRACT. Just published by GRAY & BOWEN, No. 141 Washington Street, Tract No. 7, Second Series, of the American Unitarian Association, entitled, "Funeral Consolations." By THOMAS EMLYN.

This excellent and cheap Tract is recommended to the attention of Clergymen, for distribution.

March 26.

PRIVATE INSTRUCTION.

Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

The terms will be $2,50 a week, including board, washing, and tuition. 6t. March 19.

ABBOT'S SERMONS.

At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverley; with a memoir of his life. Feb. 12.

BOOKS FOR SUMMER SCHOOLS.

BLAKE'S NEW GEOGRAPHY.—A Geography for Children; with 8 copperplate maps and 30 wood cuts. By Rev. J. L. Blake, author of several popular school books.

Although there are already a great number of Geographies for children before the public, yet it is believed that the author has incorporated into this work some valuable peculiarities which render it worthy the attention of teachers. It has been his intention to make the volume attractive and interesting as well as useful; and as children are fond of variety in books as well as amusements, an attempt has been made in this work to take an advantage of this trait in the juvenile mind. Accordingly part of the lessons are in form of question and answer; others have the questions at the end; and between these alternately arranged are lessons to be answered entirely from the maps. The whole is illustrated by the introduction of historical sketches and anecdotes, which will serve to make the subject interesting, and atone for the absence of every thing like baby talk, which is thought to be wholly unnecessary.

☞ Copies furnished gratis for examination.

PIERPONT'S YOUNG READER.—The Young Reader; to go with the Spelling Book. Embellished with numerous cuts. By J. Pierpont, complier of "The Introduction to the National Reader," "The National Reader," and "The American First Class Book."

The generous reception which the other volumes of this series of Reading Books, have met with, not only in this country, but in England, where two of them have been republished, together with the suggestion of experienced teachers that such a work was much needed, have induced the author to prepare this volume, which he has done with much care.

At the present day all intelligent teachers are aware that to make good readers, you must interest their feelings and understanding in what they read—and that the failure of not a few of the reading books which have been made is to be attributed to the fact that the matter of which they were composed was either entirely above their comprehension or of a dry or scientific character, which they were drilled to read as a task rather than a pleasure as it should be made.—With these things in view, the author of this series has sought for matter of a lively, entertaining character, and at the same time such as would be calculated to produce a salutary practical effect upon the morals and habits of those who read it.

This has been had especially in view in the present volume, which is composed of selections from the works of Watts, Edgeworth, Barbauld, &c. ("whose works the author remarks in his preface, the more widely they are scattered over the world, the better for the world will it be,") and of several original articles, together with some new versions of old fables, both in prose and verse; the whole embellished with numerous appropriate cuts, forming it is believed one of the most attractive and useful works of the kind ever published.

The series is now complete; and those who have used the other volumes, will rejoice at the approach of this; while those who have never used either of them will do well to examine them.

[From the Education Reporter.]

"This new work is intended to complete Mr Pierpont's series. The series arranged in the order in which the books are to be put into hands of children stand thus: *The Young Reader, The Introduction to the National Reader, The National Reader, and the American First Class Book.* We are much pleased with the Young Reader. It combines more excellencies than any book for 'young readers,' that we have seen. The language is simple and intelligible to children. The pieces are short and divided into short paragraphs. The selections are chaste and without an exception of good moral tendency. Some of the stories are made attractive and at the same time are impressed on the memory by means of prints.

"The other books by this author help the pupil forward, by regular and steady steps in the art of reading, each successive work containing pieces more difficult than the former. They have and will continue to have an elevated standing among their numerous competitors. In the matter of *taste*, with a few exceptions they are superior to most others."

NEW FRENCH GRAMMAR.—An Easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructor in Harvard University.

[Extract from the Preface.]

The grammars of the French language generally used in the United States and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar, which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher the author every day feels. It contains, therefore, only what is indispensable, and all it contains is made as simple, obvious and intelligent as possible.

MUSIC FOR CHILDREN.—The Juvenile Lyre, or Hymns and Songs, religious, moral, and cheerful, set to appropriate Music. For the use of Primary and Common Schools.

It will be recollected that the subject of this work was proposed, and its utility supported by the Rev. Mr Woodbridge, in his Lecture delivered the last summer before the American Institute. This work, the principal materials of which are from the German Schools, has been in preparation since that period, and has been edited by gentlemen well known to the public for their ability fully to perform the task. The Music is simple, chaste and beautiful, and admirably adapted to the purpose. Each air has a base and harmony, and is equally adapted for the parlor and the school room. Many of the Hymns and Songs are translations from the German, especially for this work; some are selected and a few original.

The advantages attending the early cultivation of Music, as stated in the preface, are its means of promoting devotional feelings in the worship of God; of pure and rational enjoyment; of health in its exercise; of the improvement of the heart, and its favorable influence on the mental powers. "No one will question its powers to soften the character and elevate the feelings. It diverts, too, the young from amusements of a questionable character, and it is said that a reformation has in more than one village district been effected, by introducing vocal music among the youth. In the Schools upon the continent of Europe, it has been found materially to promote the good order and discipline of the pupils; to render them more kind to each other and more obedient to their teachers."

Published by RICHARDSON, LORD & HOLBROOK, School Book Publishers.

BOSTON, BOLTON, LANCASTER & STERLING ACCOMMODATION STAGE.

THE public is respectfully informed that FIELD & HOLMAN'S Accommodation Stage will in future leave Wildes' General Stage Office, No. 11 Elm Street, Boston, Tuesday, Thursday and Saturday, at 7 o'clock, A. M. and arrive in Sterling at 2 P. M. Leaves Sterling at 7 A. M. and arrives in Boston at 2 P. M.

The *Boston, Lancaster, Greenfield* and *Albany Mail Stage* leaves No. 11 Elm Street, Boston, the same mornings, at 2 A. M. and arrives in Albany the second day.

The *Boston, Fitchburg, Keene*, and *Burlington Mail Stage* leaves Boston, Monday, Wednesday and Friday, at 4 o'clock, A. M. and arrives in Keene at 7 P. M. Leaves Keene, Tuesday, Thursday and Saturday, at 4 A. M. and arrives in Boston at 7 P. M.

FIELD, HOLMAN & Co. *Proprietors.*
L. ESTABROOKS, *Agent, Boston, Mass.*

LARDNER'S WORKS. LANGDON COFFIN No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London dition, in ten volumes octavo. 6w. March 5.

SELECTED POETRY.

[From Blackwood's Magazine for January.]

THE PENITENT'S RETURN.

BY MRS HEMANS.

"Can guilt or misery ever enter here?
Ah! no, the spirit of domestic peace,
Though calm and gentle as the brooding dove,
And ever murmuring forth a quiet song,
Guards, powerful as the sword of cherubim,
The hallow'd porch. She hath a heavenly smile,
That sinks into the sullen soul of vice,
And wins him o'er to virtue."—*Wilson.*

My father's house once more,
In its own moonlight beauty! Yet around,
Something, amidst the dewy calm profound,
Broods, never mark'd before!

Is it the brooding night?
Is it the shivery creeping on the air,
That makes the home so tranquil and so fair,
O'erwhelming to my sight?

All solemnized it seems,
And still'd and darken'd in each time-worn hue,
Since the rich clustering roses met my view,
As now, by starry gleams.

And this high elm, where last
I stood and linger'd—where my sisters made
Our mother's bower—I deemed not that it cast
So far and dark a shade!

How spirit-like a tone
Sighs through yon tree! My father's place was there
At evening hours, while soft winds waved his hair!
Now those grey locks are gone!

My soul grows faint with fear!
Even as if angel steps had mark'd the sod,
I tremble where I move—the voice of God
Is in the foliage here!

Is it indeed the night,
That makes my home so awful! Faithless hearted!
'Tis that from thine own bosom hath departed
The in-born gladdening light!

No outward thing is changed;
Only the joy of purity is fled,
And, long from Nature's melodies estranged,
Thou hear'st their tones with dread.

Therefore, the calm abode
By thy dark spirit is o'erhung with shade,
And, therefore, in the leaves, the voice of God
Makes thy sick heart afraid!

The night flowers round that door
Still breathe pure fragrance on the untainted air;
Thou, thou alone, art worthy now no more
To pass, and rest thee there!

And must I turn away?
—Hark, hark!—it is my mother's voice I hear,
Sadder than once it seem'd—yet soft and clear—
Doth she not seem to pray?

My name!—I caught the sound!
Oh! blessed tone of love—the deep, the mild—
Mother, my mother! Now receive thy child,
Take back the lost and found!

MISCELLANEOUS.

We have received the following communication from a respected correspondent, and deem it our duty to give it insertion. Our columns are open to fair discussion on this as on other subjects.

[For the Christian Register.]

AMERICAN COLONIZATION SOCIETY.

MR EDITOR,—The communications, that have lately appeared in the Christian Register under the signature of N., seem to me to need no reply; but in your last paper, a writer under the signature of G. has asked for information respecting the Colony in Africa, which I have it in my power to give, and am not willing to withhold.

The free blacks *are not* "hostile to the project of colonization," as you will see by the following Resolutions of the Board of Managers, passed the last month, at a meeting in Washington, viz.—

The Board of Managers of the American Colonization Society have considered their course of duty for the present year, and adopted the following resolutions:

Resolved, By the Board of Managers of the American Colonization Society, that encouraged by the kind Providence which has thus far favored their efforts, they will immediately commence arrangements for obtaining the necessary funds, and sending to Liberia within the present year, six vessels, from different ports in the United States, on the first days of May, July, September, November, January, and March. The first vessel shall sail from New York, on the first day of May; the second from Baltimore, on the first of July; the third from Philadelphia, on the first of September; and the others from different places, whenever such places shall, with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time.

Resolved, That the Society's Agent in Liberia be directed to ascertain whether settlements can be formed, by colonists from Liberia, at Grand Bassa, Cape Palmas, or the Island of Bulama; and upon what terms, and in what manner, a sufficient and suitable territory can be obtained at all or either of those places, and what are the peculiar advantages and disadvantages of those situations, and give the earliest information in his power to the Board on these subjects. And that in the discharge of these duties, he may (if circumstances may permit it) associate with himself either of the physicians now in the Colony.

The Board of Managers trust to the benevolence and patriotism of their countrymen, to sustain them in these efforts in behalf of the two great objects embraced in these resolutions.

The accomplishment of the first will produce most beneficial results both here and in Africa. The state of suspense, in which many of the persons who had prepared for emigration, have been kept for several years, is exciting in many places very unfavorable impressions in the minds of the colored people, and of the friends of the Society. These impressions can only be removed by gratifying the long-repeated wishes of a considerable number within the present year; and the security and prosperity of the Colony will be greatly promoted by such an accession of well-selected colonists to its present population.

The second object is one of deep interest. The information the Board has obtained of the state of the coast of Africa, leaves them no room to doubt the practicability of forming other settlements upon easy and advantageous terms, at the points designated in the resolution, and perhaps also in other important situations. Of the great advantages of such an operation, when time and circumstances would justify it, the Board have been always equally convinced. They have reason to believe that a small settlement from Liberia might now be commenced at one of these places, which, instead of weakening, would add greatly to its strength and security; and in time there may be formed a line of such establishments upon the coast, as may confer mutual benefits upon each other; present more numerous outlets and greater facilities of emigration to an unfortunate class of our population; invite to a commerce enriching our country; save that portion of Africa from the horrors of the slave trade, and dispel by their light the darkness around them.

The Board appeals, therefore, with confidence to the American people, and trusts to the Almighty Mover of all hearts, that it shall be answered as becomes a great, and free, and Christian nation.

No person is "*urged* to remove to Africa." About 300 colored persons are now anxiously waiting for a passage to the Colony. And why should not every free person of color in the United States look to Africa, with longing eyes and outstretched arms? The climate is healthy, the soil is fertile, and property is rapidly acquired.

Mr Francis Devany, High Sheriff of the Colony of Liberia, was examined by a committee of Congress, consisting of Mr Mercer of Virginia, Mr Everett of Massachusetts, and others, on the 26th and 27th of May, 1830, and stated, in reply to queries put to him by the committee,

That the Colonists labor under very serious inconvenience, for want of a National Flag, under which to sail. A number of vessels are owned by them, which might, and would, be engaged in commerce to this country, but which are laid up at present for want of a Flag. Mr Devany himself owns one, which cost him a thousand dollars. Another Colonist owns a vessel that cost 6,000 dollars. Both these valuable vessels are now laid up and going to decay, as the owners do not consider it safe to venture them at sea, under existing circumstances. Besides these, there are five or six others owned in the Colony, of smaller value. These are engaged in a coasting trade of very confined extent; the greatest distance to which they venture to go, is as far as Sierra Leone. The object of their apprehension is not the hostility of the European powers, but the pirates who infest those seas. The British and French have both behaved in the most friendly manner toward the Colonists. The French sloop of war Dragon captured one of these pirates, and carried her into Goree, whence she was sent home to France, and condemned. The British sloop of war North Star captured another, but gave her up again, for want of sufficient evidence for her condemnation. These pirates consist chiefly of Spaniards, some of whom sail in American vessels. When one of these strange sails approaches, the Colonists feel some apprehension, and immediately resort to the Fort, and put themselves under arms. They have six volunteer companies in uniform, beside militia, amounting in all to about 500 effective men. The Colony had not been attacked since the time at which Mr Devany arrived, which he attributes to the fact, that the hostile natives perceived that the Colony had been strengthened by a reinforcement of its numbers, and was in possession of cannon and other means of defence. Efforts were making to increase these means, but the Colonists had but little money to devote to that object. They have a stone fort, called Fort Stockton, which was repaired by the late Dr Randall, and is about twothirds finished. It is of stone, and the walls ten feet high. But as the platforms for the guns are not yet finished, it is at present able to work but two small eighteen cannonades. The stone of which it is built, and which is commonly employed in erecting the houses of the Colonists, is a blue granite, very hard and solid. Besides this, they have another species of stone much softer, and impregnated with iron. This latter is employed in Sierra Leone almost exclusively; but at Monrovia it is but partially used, for window sills, chimney pieces, &c. They get lime in abundance, from shells on the Junk river. It is of the best quality, and makes good hard finished walls. Wood being plenty, they have all the building materials they can desire, with the exception of nails and iron work. The harbor is counted the best on that coast, and is seldom without a vessel. There are 9 feet water on the bar, and 12 to 16 feet on the inside of it. Mr Devany, in 1824, was in command of a Colonial vessel for 6 months.

The prevailing morals of the Colonists are good. Mr Devany had witnessed but one fight among them during his residence there, and that was occasioned by a sort of political quarrel with a colored man from Sierra Leone, who, partaking of the jealous spirit which prevails among some persons there, had spoken in an abusive manner of the American Colony and its Government. Larcenies, under the value of five shillings, are punished by fine. Those above that sum, by imprisonment and whipping. No instance of capital crime had yet occurred. Where the laws of the Colony are silent, resort is had to the laws of the United States, so that no crime can, through any deficiency of that kind, be committed with impunity. One case had occurred in which a Court of Inquiry was held, upon a Colonist charged with having fired a gun in one of the Kroo towns, by which a man was accidentally shot. The matter, however, was compounded, by paying a fine of a hundred bars to the friends of the deceased. (A bar is a technical term, signifying a quantity of goods of any kind, to the value of 25 cents first cost.) The courts, when sitting, are well attended. Witnesses are brought up by a process of subpœna, as in the United States. Some instances of intemperance have occurred, but the habit is confined to two persons only, and does not go to such an extent, as to be of serious injury to the families of the individuals, who are blacksmiths. They have three churches, frame buildings, one of them with a steeple. One belongs to the Baptists, another to the Methodists, and one not yet finished to the Presbyterians. Divine service is attended three times on Sunday, and also on Tuesday and Thursday evenings. The Sunday schools are attended by many of the native children. All who can be decently clad, are in the habit of attending. But such as are not clothed will not come. The natives in the neighborhood of the Colony are adopting our mode of dress; the men wearing pantaloons, and the women a cloth garment, covering nearly their whole person. They were formerly but very slightly covered, but now females in that situation will not pass through the town, but take a circuitous route to avoid observation. No dancing is practised; the religious part of the community having prevailed in discouraging it. Several of the neighboring tribes have voluntarily put themselves under the laws of the Colony, and sought its protection. On the death of old king Peter, a celebrated chief in the neighborhood, his head man, called Long Peter, made an effort to usurp the government of the tribe. But they fled to the Colony for protection; in consequence of which, delegates were sent among them, and the matter was compromised, by appointing Long Peter as head man, but not as King. The chief acquiesced in this arrangement, and the people were satisfied and returned to their employment. The natives of this tribe have adopted our dress, and many of the children attend the schools in the Colony.

A very active trade is carried on at Monrovia. A Colonist, by the name of Waring, will have sold goods this year to the amount of $70,000. Mr Devany's own sales amount to between 24 and $25,000. Being asked how much he considered himself as worth, he replied that he computed his property at $20,000, and would not be willing to take that sum for it. He had been in the Colony seven years, and had but little property when he went there. Coffee is very abundant in the higher and more rocky grounds; on sandy soil it is not so plenty. The produce of the plants is very various; from some trees enough may be gathered to fill a pocket handkerchief of the largest size, while others will not yield more than half a pound. It resembles the coffee of Java, being white and of large grain. There is another kind, of smaller grain, but this is but little used. The Colony as yet has not made coffee an article of export, the Colonists not having had time to engage in the regular cultivation of the plant. They gather, however, enough for their own consumption. They export dye woods, of different kinds, hides, ivory, palm oil, and rice. The French, in particular, are desirous of trading in the last article. Provisions are plenty, and, in order to keep up the native trade, they are sometimes taken in greater quantities than can be consumed. The traders refuse none that is brought in. The Colonists in general are well satisfied with their situation. The exceptions are very few, and consist of some old women and persons of very weak capacity, such as the Colonists would be glad to get rid of. On the tables in Monrovia, may be found beef, mutton, fish, fowls, ducks, and occasionally a turkey, or a roast pig, together with the fruits of the country, which are very various. Coffee and tea are used for breakfast. Being asked whether any of the Colonists had become so dissatisfied as to remove, he replied that one or two had done so. One in particular had returned in the same vessel with himself. This was a colored man by the name of Hunt, who had been originally a slave, but was liberated in Richmond; and another by the name of Wilson, whose character was very exceptionable. He had left a wife in the United States, and on coming to Monrovia was desirous of marrying another woman. Being prevented from doing so, he had gone to Sierra Leone, where he married, his first wife being still living.

The health of the Colony is, in general, good. From ten days to six weeks after their first arrival, strangers are liable to attacks of ague and fever, but after that time they are usually healthy. Mr Devany had travelled up the St Paul's river, till he came to a series of falls extending in all about 10 or 12 miles, in which space the water often falls perpendicularly 20, 30, and 50 feet. About 60 or 80 miles up that river lie the dominions of King Boatswain. The intermediate country is finely wooded, abounding with valuable ship timber. They have a species of oak, which is an ever-green, and grows to the size of five or six feet diameter at the stump, rising from 60 to 100 and 110 feet without a limb. They have, besides, a species of poplar, of a reddish color, which works well, and is employed by joiners for the inside work of houses. They have not the disease of the worm, which prevails on *Cape Coast*. Water that is taken from a running stream in the sun, abounds *there* with a small species of worm, which being swallowed occasions a distressing and fatal disease. Water in tanks is not liable to be thus infested. But at Cape Montserado nothing of this kind is known; nor is the lumber of the houses liable, as in some parts of Africa, to be destroyed by ants. There is a clay, however, which the ants, called by the natives "Bug a Bug," use in building their nests, and which is also sometimes used by the poorer inhabitants in plastering their houses, and which contains an insect that does eventually destroy the timber. They have some timber which is never known to contain a worm, though it may have lain upon the ground ten years. They have a species of teek similar to that in Brazil; also a brimstone wood, much resembling mahogany, but of a lighter color. They have the great ant of Africa which, however, instead of an annoyance, proves serviceable in clearing their houses from vermin of every description. A band of these formidable insects will attack and master a living rat; and having put him to death will divide his body into small pieces, and marshalling themselves in array will carry every particle of the spoil out of the house to their nests.

They give the master of one of their schools a salary of $450. This he did not consider sufficient, and engaged in business as public surveyor; in consequence of which the school had somewhat declined, but they had the prospect of getting another teacher. They are desirous of having white men, competently educated, to teach their schools; in which capacity only, and in that of clergymen, white persons are allowed to reside in the Colony. A newspaper is published in Monrovia, by Mr Russwurm, a colored man, and a graduate of a college in Maine. He published a paper some time since in New York. He has now upon his list between 2 and 300 subscribers.

Mr Devany had visited the Colony of Sierra Leone, but found it by no means in so prosperous a condition as their own. He attributed the difference to the residence of European traders among them, who had engrossed the commerce to themselves, and treated the colored inhabitants with little more respect than they would receive in Carolina or Georgia; not unfrequently ordering them to be whipped. In consequence of this, the spirits of the people were depressed, and numbers of them would gladly resort to the American Colony. But this is strongly discouraged, as they are not considered good settlers, and in several instances had created trouble. Being asked how the Agents of the Government treated the Liberian Colonists, Mr Devany replied, "perfectly well, entirely to their satisfaction." They placed them on a footing of perfect equality, as much as if no distinction of colour existed. The people had great respect for the agents, but still felt themselves at the head of their own society.—Much activity and emulation prevail; each settler endeavoring to push his own fortune by all proper and honorable means. If one builds himself a comfortable house this season, his neighbor will endeavor to have as good a one the next. But this competition is attended with no ill will. A plat of the town is drawn and laid off in lots, and when new settlers arrive they employ a lottery to fix their several situations; each being allowed in the town a quarter of an acre, and 15 acres in its neighborhood, which he is at liberty to cultivate for himself. Some who wish to become farmers, and settle at a distance, are allowed small farms of 50 acres. The soil is cultivated with ease. Ploughs are not yet introduced.—They have some mules, which they brought from the Cape De Verds. There are also a few oxen; but these, not having been early broken, do not work to advantage. The late lamented Mr Cary, however, had a yoke which he broke himself, and which worked very well. They had had some horses, but these, not being well managed, had died. Others, however, could readily be procured at the Rio Pongas. The climate is mild and uniform; the thermometer never being lower than 68°, nor higher than 88°, save perhaps one day in a season, when it has been known to rise to 91 degrees. There is a constant seabreeze, and Mr Devany had seen the weather quite cool; not cold enough however to produce frost. The houses have no chimneys except to the kitchens; but it is customary, in the cooler weather, to use small furnaces with charcoal. Many of the houses are built of stone, others of logs, weatherboarded. Some of these are painted white, with green Venetian blinds. They have gardens abounding with vegetables, and various native fruits. There is a species of sour orange, that seems indigenous to the soil, being found in abundance. The seed of the sweet orange has also been brought from Sierra Leone, and succeed well. The tamarind is also plentiful, and the Colonists have now received seeds from America, and are endeavoring to raise various West India fruits. The pine-apple is common, and they have a species of cherry growing in large clusters like grapes. The palm-tree abounds, and is of great value; palm-oil is worth from 5 to 6 cents a pound. They take it in trade from the country people at from 8 to 10 cents a gallon, and the gallon contains from 7 to 8 pounds.

King Boatswain, above mentioned, offered to place one of his children with Mr Devany. The natives appear to like the colonial habits, and readily fall in with them; their chief difficulty arises from the want of a mutual knowledge of each other's language. Natives, when reduced to slavery as a punishment for crimes, are considered as permanently degraded, and find difficulty in returning if they obtain their liberty. But those who are taken prisoners of war are not considered as degraded in the least, and are often ransomed at a great price. Many innocent persons are sent to slavery under the pretext of crime but in reality with a view to sordid gain; the captains of the slave ships instigating the people of a neighborhood to bring "palavers," that is, criminal accusations against each other, and having sentence pronounced, that they may thus make up their cargo. The slave trade is not suffered to exist within the limits of the colony, nor is it to be found within a space of from 45 to 50 miles on each side of Cape Montserado. The whole distance from Cape Mount to Little Bassa enjoys this favored exemption. Any person attempting to engage in this traffic within the Colony, is seized and imprisoned. Mr Devany left several natives in prison, who had been charged with this offence. The crime is made piracy by their law, and none of the Colonists have ever been concerned in it. Whispers did prevail with respect to one individual, but no proof has been adduced. Mr Devany being asked, in conclusion, whether, if the Colony should be recognized as independent by the United States and the European Governments, they had any fears as to being able to defend themselves from the natives and all others? he replied, with great promptitude, that the Colony is not in a state of complete defence; the United States' guns need remounting, and the battery repairing; if this was done, they would not have the least apprehension on that subject; and that to be thus acknowledged, was the general desire of the Colonists.

Let it be remembered, that Francis Devany was, before he went to Africa, a *slave* to Langdon Cheves, of South Carolina!

A. M. T.

REV. MR MAY'S LETTERS.

Just received by GRAY & BOWEN, No. 141 Washington Street, "Letters to Rev. Joel Hawes, D. D. in Review of his Tribute to the Memory of the Pilgrims." By Samuel J. May, Pastor of the First Church in Brooklyn, Conn. March 19.

TO AUTHORS AND PUBLISHERS OF BOOKS.

RICHARDSON, LORD & HOLBROOK, No. 133, Washington street, Boston, being engaged *particularly* and extensively in the publication of SCHOOL BOOKS, would respectfully invite the correspondence of persons preparing works for publication in any department of Education. They would also direct the attention of School Committees and Teachers to the following list, in which are some of the most popular works ever published in this country. Any other works than those in the list will be furnished to towns, merchants, and individuals, on the best terms. Copies furnished *gratis* for examination.

Academical Speaker, by B. D. Emerson.
Alger's Perry's Spelling Book.
Blake's Geography for Children.
Blair's Outlines of History, Chronology, &c.
Boston Handel and Haydn Society's Collection of Church Music.
Bridgewater Collection of Sacred Music.
Bentley's Testament, with a Vocabulary.
Boston Reading Lessons for Primary Schools.
Blair's Rhetoric, with Blake's Questions.
Child's Song Book, for Schools and Families.
Emerson's Questions and Supplement to Goodrich's History of U. States
Frost's Elements of English Grammar.
French Testament.
do Grammar, (Wanostrocht's.)
do do (Surault's) for beginners.
do Reader, (Hentz.)
do Phrase Book, (Hentz.)
do Word and Phrase Book, (Explanatory and Pronouncing.)
Gould's Adams' Latin Grammar.
Goodrich's History of the U. S., *with cuts.*
do Geography and *small* Atlas.
do do and *new* Atlas.
Hall's Lectures on School-Keeping.
Historical and Descriptive Lessons.
Introduction to the National Spelling Book.
Juvenile Psalmist, for Sabbath Schools.
Juvenile Lyre; a Collection of Hymns and Songs set to easy Music, for Schools and Families.
Lock Hospital Collection of Music.
Lessons in Enunciation, by Russell.
Morse's Geography and Atlas.
do Ancient Atlas.
Mental Guide.
Noyes' Penmanship.
National Spelling Book, by Emerson.
Pierpont's American First Class Book.
do National Reader.
do Introduction to do.
do Young Reader.
Political Class Book, by Hon. Wm. Sullivan.
Questions to Whelpley's Compend.
Sabbath School Psalmody.
Smith's Practical and Mental Arithmetic.
The Psalmist, or Chorister's Companion.
Whelpley's Compend of History.
Webster's *Old* Spelling Book.
do *New* do do.
Walsh's Mercantile Arithmetic.
Walker's New Latin Reader.
Walker's Geometry.
Worcester's Second Book in Reading and Spelling.
Webster's Manual of Chemistry.
do Elements of do. March 18, 1831.

SCHOOL FOR YOUNG LADIES.

THE school at Charlestown Convent, having been so much approved, it was thought practicable to establish a Protestant School, which should combine all the advantages of the Convent. The great object of this institution, is, to give children the instruction they would receive from a judicious mother. Their health and comfort will be watched over, with parental tenderness; care will be taken to form habits of neatness and order; and every day the pupils will take exercise in the open air, attended by one of their instructers. The great aim will be, to give girls a thorough domestic education, without neglecting the elegancies of polished life, thus fitting them, as their situation and duties in after life may require. MRS ELLEN M. GIBBS will superintend the domestic arrangements, and supply a mother's place to the children. Miss LYDIA GRAFTON PRESCOTT, will attend to the English branches, and the history of our own country will receive particular attention. The ornamental department, as painting, &c. will be provided with a suitable instructress. French, Spanish, Italian, Latin and music taught by masters if required. All lessons will be given in presence of one of the ladies of the establishment. Botany will be taught in the open fields, in order to combine health, pleasure and instruction. Arithmetic will be taught by the old and the new method, both being deemed necessary to form a perfect Arithmetician. Book-keeping will be considered a branch of study. Each child to be responsible for the care of her own clothes, and will be taught to do her own sewing and mending. Each young lady, at a suitable age, will take her turn in household affairs, to be instructed in domestic employments. In the system of rewards, all danger of exciting bad feelings will be avoided as far as possible. The children will be taught to consider goodness as its own reward.

Each young lady to bring bed, bedstead and bedding, napkins, towels, silver table spoon, tea spoon, knife, fork and tumbler, all to be returned at her departure. In order to banish envy, and make fine dress a subject of small importance in their thoughts, the children will wear an uniform of crimson in the winter, and blue gingham in the summer season. Religious instruction confined to the Bible. Three months notice of removal is desired. No boarder allowed to sleep out except in cases of great emergency. No visiters allowed on Sunday. Terms as at the Charlestown Convent.

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Dorchester Heights, March 19th.

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DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the ninth day of March, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"An Economical Atlas, for the use of Families and Young Persons; containing thirtyfour maps as follows:—1 Maine; 2 New Hampshire; 3 Vermont; 4 Massachusetts; 5 Rhode Island; 6 Connecticut; 7 New England; 8 New York; 9 New Jersey, Pennsylvania, Delaware and Maryland; 10 Middle States; 11 Southern States; 12 Western States; 13 United States; 14 Mexico, Guatemala and West Indies; 15 North America; 16 South America, 17 Atlantic Ocean; 18 Pacific Ocean; 19 British Islands, 20 France and Switzerland; 21 Germany; 22 Netherlands and Belgium; 23 Spain and Portugal; 24 Italy, Turkey and Greece; 25 Europe; 26 Egypt; 27 Africa; 28 Turkey, Arabia and Persia; 29 Hindoostan and China; 30 Asia; 31 Eastern Hemisphere; 32 Western Hemisphere; 33 Picture of the Western Hemisphere; 34 Picture of the Eastern Hemisphere. To which are added various tables of population and extent; the height of mountains and length of rivers, canals, roads, railroads, &c.; together with views, exhibiting the style of building, dress, &c. in various countries."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
March 19. 4t.

HISTORY OF SHERBURNE.—For sale at this office a few copies of the History of Sherburne. Feb. 26.

CHRISTIAN DISCIPLE. Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

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PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

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